

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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MY QUESTION.

I asked my soul one morning
What I should do that day,
So in the shades of evening
I'd stand on the beaten way;
Further from what of weakness
Dissolves my good resolve,
Nearer enduring goodness
And what it may evolve.
The answer came to me sweetly,
'Twas soft and yet so strong:
It bore me away from the earthly
To Heaven, and rich was the song
My soul poured forth in the fullness
Of joy that did then abound,
Because of my question so guileless
Transformed to reliance profound
On God, for wisdom and power,
For the blessing that did fall
Like a soft refreshing shower,
When I on our Father did call.

SAMUEL HAMLET.

BROOKFIELD, Massachusetts.

A PHILADELPHIA Methodist preacher has said from his pulpit that he does not marvel at Mangasarian's rejection of the Presbyterian creed, but that under similar circumstances he would have done likewise.

WASHINGTON is to have a line of Unitarian celebrities in the Unitarian pulpit this winter: Messrs. Collyer, Ames, Savage, Briggs, Wendte, Young, Reynolds, DeNormandie, Clarke and Herford represent the East, and Dr. Eliot, Laird Collier and Clay McCauley the West.

WE learn from *Our Best Words* that Rev. Brooke Herford is likely to make a missionary tour of two weeks through the west in January. No one of our eastern brethren will be more welcome. We are also told there is some prospect of Mr. Savage's repeating the successful experiment of last winter.

SCOTLAND now has a paper devoted to the cause of Freedom, Fellowship and Character in Religion. *The Ploughshare* is published in Aberdeen and has for its motto,

"Never yet
Share of truth was vainly set
In the world's wide fallow."

OUR industrious neighbor, F. F. Browne, of the *Dial*, is at work upon a collection of war-poems, which is to contain the best lyric productions of both the north and the south. This is a timely undertaking. The time has fully arrived when the sentiments and

inner motives of both sides should be carefully studied. Both belong to history, and each side will be most interested in measuring the force and enthusiasm that inspired the other. Such a book as this will be the best reconciler possible. We shall eagerly look for the book, which is to be published by a New York house early next spring.

A NEW edition of George Eliot's life is being prepared for the English press, which is to have some additional matter. An intimate friend, Mrs. John Cash, of Coventry, in an appendix, is to give interesting conversations with Miss Evans while her mind was laboring with the religious problems. "Discrepancies between religious professions and practical conduct was one of the causes of her repulsion from the old standards."

OUR BEST WORDS for November is before us—twelve pages with a supplement containing a sermon from the late lamented Dr. Stebbins. This paper is becoming more and more constructive and consequently more helpful and permanent in its spirit. Brother Douthitt can do a work among his constituency through a paper as sweet-tempered and genial as this issue is that he can accomplish in no other way for the time and money invested.

BISHOP SAMUEL FALLOWS, who is a "Right Reverend" in the Reformed Episcopal church, has found it possible in the cracks of time incident to a very busy professional life to prepare a dictionary consisting of some 30,000 words that have not yet found their way into any existing dictionary, making a valuable supplement to Webster or Worcester. The work is published in good style in Chicago and is now for sale. Aside from its direct value to scholars, it may suggest to some skeptical ones that all the preachers are not lazy.

At the tenth annual opening of the Johns Hopkins University on the 1st of October, President Gilman made the following announcement: "The 'chair of New Testament Greek, unhappily vacated at the close of our last session, will probably be filled by a scholar of international fame. He is Dr. Caspar Rene Gregory, an American now holding the position of a *privat-docent* in the University of Leipzig, who was selected to carry forward to completion the work of the great biblical scholar, Tischendorf, after his decease, and who has been engaged, for a long while past, in an arduous investigation of the manuscripts of the New Testament." This is indeed good news; for we had feared that Dr. Gregory, through lack of a suitable sphere

of labor at home, would become permanently settled abroad. Prof. Ezra Abbott, it will be remembered, shared with Dr. Gregory the labor of preparing the first part of the Prolegomena to Tischendorf's 8th edition of the Greek New Testament.

AUGUSTA LARNED, in *The University* for Nov. 7, engages in what she considers a justifiable piece of destructive criticism, by assailing both the form and manner of Mrs. Browning's writings—particularly "Aurora Leigh", but in the process touches the vital thing of all poetry and the open secret of the perennial power of Mrs. Browning, and what, to our mind, is the long life still open to "Aurora Leigh": "Hers was a nature wrought to high conviction. Her spiritual affirmations breathe no uncertain sound. She was in sympathy with the needs and woes and aspirations of mankind."

THE Unitarian conference at Vineland, New Jersey, on the 28th inst., was purely a gathering of sympathizers in the Philadelphia district. Three addresses marked the occasion: One from Charles G. Ames, on "Christianity and Ethics"; one from John H. Clifford, on "The Human Priesthood"; and one from Mr. May, on "The Modern Jehovah". Besides the formal discoursing, there was impromptu speaking from Messrs. Haskell, of Vineland, Galvin, of Chicago, and Wilson, of Wilmington, Del. At the Woman's Auxiliary meeting in the afternoon, Augusta Cooper Bristol gave delightful utterance to a few graceful thoughts congratulating the Unitarian church on the fuller appearance of woman in its councils. It is possible that the felicity of these occasional conferences may prompt Philadelphia Unitarians to continue their good work.

WE read in "Obiter Dicta", not long ago, that Cardinal Newman put more of the spirit of Christ into his controversies than most men put into their prayers. One must, however, confess that this is quite untrue of his latest utterance on "The Development of Religious Error" in the *Contemporary*. He first conveys a positive insult to the reason by affirming that without a belief in future punishment the sacrificial life of Jesus is unintelligible. Then one is further shocked to hear it asserted that the escape from this doom of the wrath to come is the foundation on which the whole spiritual fabric of Paul's life is built. But the gravamen of the offence comes when, after enumerating in a contemptuous way what it is that constitutes the rational view of Christianity, he makes an insinuation for which an ordinary man on the street would knock him down and conceive himself as fulfilling a Christian duty. "I understand", says Newman, "dogma is unnecessary for faith, because faith is but a sentiment; vicarious suffering is an injustice; sin is a weakness or an ignorance; this life has nearer claims on us than the next; the nature of man is sufficient for itself; the rule of law admits no miracles; and so on. There is any number of these assumptions ready for the nonce, and there is the axiom in the play, soon perhaps to come upon us (which is, freely and decently rendered), 'It's

a harmless matter for young folks to be licentious.'"

One would suppose a Cardinal would be above such a dastardly misrepresentation. It does not soil the fair garment of truth, and rational thinking cannot be distrained by the traducer, but the heroic name of John Henry Newman cannot escape a stain that will be hardly wiped away.

WE desire to call special attention of our western readers to the acknowledgments and appeal of C. S. Udell, treasurer of the Western Conference, found in our announcement column. The Western Conference, for what it has accomplished in the past, and still more for its prophetic opportunity, deserves no lukewarm support. It stands in the 34th year of its life still in embryo. Its maturity is still far in the future. After all profitable experimenting and diversion of interests to other all important and useful Unitarian organizations, whether of a more national or a more local character, we believe that the prime enthusiasm and chief executive energy of western Unitarianism will eventually rally around the Western Conference standards. The great work of evangelizing with liberal religion and rational worship the Mississippi valley, so far as it is to be furthered under the Unitarian name, is largely to be fostered by this western organization, with its head center at Chicago, the metropolis of the west. Brothers and sisters of the western churches, let us stand loyally by our Western Conference, meet cheerfully, heroically, the financial expectations in this direction. If it calls for sacrifice, all the sweeter and the stronger ultimately will be the success. No minister of a western church can be just to his constituency in the parish who does not vigorously and boldly push the interests of this conference upon his people.

GROWING HUMANITY.

The "Revocation of the Edict of Nantes", two hundred years ago this fall, is receiving much notice just now, and deserves it as a proof of the humane progress since. That act persecuted more than a million Protestants in France, forbade them to follow their own faith or teach it to their own children, and ordered the destruction of their churches, and the exile of all their ministers who would not become Catholics. Great numbers sought safety in flight, and many of those who remained were slain or tortured in the manner of the times. But stronger even than the cruelty was the praise it received from pious people. Bossuet called "the Revocation" the most meritorious of all the acts of Louis XIV; and in this he was echoed by "the whole corps of the clergy", Martin says. St. Simon tells us that most of the bishops "encouraged the executioners". Even the cultivated women of the day applauded the act. Madame de Maintenon is supposed to have been its chief inciter; and Madame de Sevigne wrote, "This is the grandest and finest thing that ever was conceived and accomplished." Contrast with this the charitable words heard in the Catholic church to-day.

Nor has the progress been confined to Catholics. Notice the wrongs of the same time in Protestant

England, committed by the very courts and called justice. One day in that "Revocation" week, London saw Cornish hung "by a packed jury", Lord Campbell says, and Elizabeth Gaunt burned alive for her efforts to save a conspirator from vengeance. The same October week, England was ghastly with the gibbeted bodies and impaled heads and quarters of men,—the fruits of Judge Jeffrey's assizes of the month before. More than two hundred had been executed in a few days in Somersetshire alone for wanting Monmouth king, besides many more shipped away to be sold as slaves. The trials had been conducted most brutally, yet by the Chief Justice of England: and for his injustice he had been then made Lord Chancellor, and even received a share of the proceeds of that slave sale. The Queen, too, instead of seeking any mercy for the prisoners, asked for the profits of a hundred of them; and the ladies of her court greedily extorted ransom for some girls who had been arrested for walking in a procession. Nor did the best people of the day regard such acts as we do. Even the good William Penn accepted the office of getting that ransom money for the ladies; and though of course opposed to the executions, wanted to witness them, and went that day to see Cornish hung and then hurried to Tyburn to see the woman burned. Nor were these scenes and sentiments by any means exceptional. Macaulay, speaking of those times in general, tells how teachers beat their pupils and husbands their wives; how the populace would almost kill a pilloried man with brickbats, and gentlemen would arrange pleasure parties to Bridewell to see women whipped; and he says, "a man pressed to death for refusing to plead, or a woman burned for coining, excited less sympathy than is now felt for a galled horse or an overdriven ox."

The retrospect is not pleasant, but should be made by those who think the world grows worse. It should be made also by those who think the decay of church doctrines will harm us. Church doctrines were supreme in those days, and had been for centuries; yet had done little to prevent these wrongs and something to produce them. That "Revocation" came mostly from religious zeal, and the intolerance and tortures have since been stopped in France far more by skeptics than by priests. The wrongs in England, too, though political, were embittered by religious prejudices. James II. hated Puritans, and how Jeffreys hated Presbyterians, his trial of Baxter that summer shows. Nor did these persecuted sects have much more charity, but in the very name of religion were as cruel as the courts, and burned women abundantly. Speaking of the witch-burnings in Scotland, Lecky says, "it was to the ministers that the prosecutions were mainly due"; and he tells us how when the laws allowing them were repealed there, the Associated Presbytery solemnly rebuked the repeal as an infraction of the Word of God. Plainly, the progress has not all come from the church. Even the shallow and sneering skepticism of the 18th century did great service in removing the bigotry, both religious and political, on which the old wrongs rested. And the larger thought of the 19th is still more fatal to them.

The inhumanities are of course not all gone yet. That "Revocation" gave clergymen two weeks to

vacate France; but our Wyoming citizens gave Chinamen no time at all, and shot them on the spot. Theology, too, is still far from humane, and the Baptist *Examiner* has just told us that few evangelical Christians have yet given up "the belief that the heathen are in danger of eternal misery". This makes God a far crueler ruler than King James, and Jesus a much worse judge than Jeffreys. But more and more the faith grows that milder methods prevail in heaven and ought to on earth. Cruelty even to criminals is getting condemned. Perhaps Dickens went too far in rebuking the old times when the hangman was "ever busy and ever worse than useless"; but humane treatment is found best even in prisons, and much the best outside. Larger thoughts and tenderer feelings are the true reformers. Kindness keeps men from crime better than jails, and love does more to save society than all the laws.

H. M. S.

THE LAW OF GROWTH.

Upon the whole, humanity grows upward. That this should be so, or rather that it is so, is the result of the operation of the same law that makes the general result of all growth in the vegetable world an upward growth. So far as growth produces motion or change of position in the vegetable world, we may say that it originally had no tendency either upward or downward. The motion of the growing plant, whether in root or stem, follows the law enunciated by Spencer for all motion. It must grow along the line of greatest traction and least resistance.

The rootlet in the ground simply pushes itself in the direction in which it finds food for further growth, provided it does not meet with some resistance which stops its progress in that direction; and the most highly developed portion of any plant is always that with the most complex environment. It is in adapting itself to circumstances that vegetable growths become beautiful and useful to man. Take for instance any of the common wild flowers of our prairies; everything concerning any one of them, whether the shape or the length of the petals, or the delicate shading of the beautiful colors of those petals, or the honey that lies at their base, or the delicate perfume exhaled from the flower, or the usefulness of fruit or fiber, all comes from the adaptation of the plant to the great complexity of its surroundings. But the roots beneath the soil, which have no such complexity of environment, all grow alike. Indeed, the best botanist could not, as a general thing, distinguish the roots of widely different orders of plants.

These things all illustrate the growth and development of humanity upon the earth, the evolution of human society, and the growth of character even, among men. They are really more than analogies, because man is just as truly a result of the universal law of growth as the humblest plant or flower is,—his growth naturally proceeds along the line of greatest desire and least pain, and so God puts virtue into man as he puts beauty into the flowers, by making it of service, by making it preserve life. There is plenty of room for upward, only a little room for downward, growth. If a man follows what we call

his lower desires, he can go downward only a little way, possibly. Pain and death are in that direction, and nature pitilessly and absolutely cuts off human progress towards the bad,—indeed, that is why we call it the bad. But for upward growth there are limitless possibilities; no one type of character can possibly embrace all human beauties or perfections. Indeed, it has become an adage, that one must have the faults of his virtues; not even he whom we call the Christ could have been perfect in all directions, and doubtless this is why so many sincere and good men in our time refuse to take his name and profess to be his followers, all in all. It surely would not be best, if possible, for all men to shape their lives after one ideal pattern. And it seems that the All-wise Mind, in whom is the origin and source of all nature, intended a great variety of character among men, and made it necessary in the complex circumstances under which men must live.

But with all the complexity of our surroundings, we are generally in little perplexity as to the general effect upon character of what we do; we know whether it is going to help or hinder us in attaining the ideal excellence upon which we have set our hearts. We know the difference between downward and upward tendency and growth. When the philosophers had discovered that the earth is a sphere swinging alone in the eternal space, it was easy to demonstrate that there was no difference between up and down, that one direction was up just as truly as another; yet no such philosopher would have run the risk of jumping off a precipice for all that.

So, we we will do well never to confound one sort of development with another, or attempt to make the satisfaction of one desire in every way equal to the satisfaction of another, for practically the difference is infinite; lower desires must be controlled, the higher cultivated, guided, stimulated; for

"Before beginning and without end,
As space eternal, and as surety sure,
There lives a Power Divine that moves to good;
Only its laws endure."

D. U.

Contributed Articles.

IN-FORMING.

Think not because the crystal deeps of air
Convey no voice of mercy when we cry,
There is no love in all the hollow sky,
And that a heartless void alone is there
With scorn serene, wherein the anguished prayer
Wanders to death in spaces cold and high!
Ah, no! Love formed the sun, whose constant eye
Thrills Nature's deeps with life, and makes them bear
The soul-ward mounting forces out of earth
To meet eternal streams of nourishing love
From sceneless fountains of the heaven above.
Love gives all gifts and must, to make it worth
The taking: and through poverty and dearth
Expands the Christ, whom grateful ages prove.

B. H. CAMPBELL.

CHICAGO.

PLATO.—VIII.

ETHICS.

But how shall the state be managed, and in particular what is to be done with the women and children? Is the state to be conducted on the principle that "friends will have all things in common"? Well, in the first place, we can hardly refuse to the women the same training and education that men have, ridiculous as such a plan may seem. The mere difference as to the begetting and bearing of children is unessential. The education that makes a man a good guardian will make also a woman a good guardian. In the second place, there must be not only likeness of education and pursuits, but also community of women and children—"no parent is to know his own child, nor any child his parent." Matrimony must be made as "holy" as possible and be under the strict and scientific supervision of the wise men of the state. The best of either sex must be "united with the best as often as possible, and the inferior with the inferior; and they are to rear the offspring of the one sort of union, but not of the other." The union is to be managed secretly and by the proper officers, who will also take proper care of the offspring. There are, of course, to be no irregular unions. But, in the third place, there must be community of property. The public spirit of the guardians must suffer no check whatever from any such distinction as that of "mine" and "thine". As to the practicability of a state in which there is community of family and property there is indeed some doubt. In times of war there would be no difficulty: the women and children would go along with the men. It is necessary that the children should become familiar with the sight of such dangers as they themselves may be obliged in their manhood to face. Acts of bravery are to be rewarded by an increased share in "family" privileges, *i. e.*, increased liberty to beget children: acts of cowardice by degradation into the rank of husbandman or artisan. The love of the state must be kept pure and strong. But, after all, as to this matter of practicability, the truth is that only "when philosophers, or the kings and princes of this world have the spirit and power of philosophy will this ideal state, as has been said, have a possibility of life and behold the light of day." The theory, however, is none the worse "because we are unable to prove the possibility of a city being ordered in the manner described".

Having constructed the pattern state, which he designates as the aristocracy, Plato undertakes an analysis of the false forms of the state, together with the individuals corresponding to them, and of the genesis of these forms and their corresponding individuals. This he does with a view to showing still more clearly the nature of justice and injustice and the connection between them and happiness and misery. The false forms of the state are four in number: the timocracy or government of honor, the oligarchy or government of the few and the rich, the democracy or government of the (uneducated) many, and tyranny. There are, of course, four sorts of individuals corresponding to these. The false forms of state are treated by Plato as successive degenerations of the true form or aristoc-

racy, *i. e.*, the government of the wisest and best. (Recent theory, of course, generally prefers to regard the better forms of government as "evolutions" from the worse.) "All political changes", says Plato, "originate in divisions of the actual governing power",¹ that is, in strife. Now, the strife in which aristocracy degenerates into timocracy arises in this manner. The guardians losing through ignorance and mismanagement the proper control of marriages and births, there springs up a weaker race, which undervalues knowledge and culture, and lacking thus the principle of unity falls into inequality, irregularity, and finally strife. The "courageous" or "spirited" element gets the advantage of the knowledge-loving, and although the guardian class remains the honored class and does not fall into that of the husbandmen and artisans, philosophers are excluded from power, the military class predominates, and the state is better fitted for war than for peace: "one thing, and one thing only, is predominantly seen,—the spirit of contention and ambition." Such is the timocratical state and its genesis. The timocratical individual and his genesis are like unto them. The son of a "brave" but "easy-going" father, he comes to lack "single-mindedness towards virtue", and to be a lover of power and honor; he is no longer wise and morally whole, but ambitious and contentious. Oligarchy, which follows next in order, is a government resting on the "valuation of property, in which the rich have power and the poor are deprived of power". That desire of power and honor which characterizes the timocracy grows into a thirst for gold and exclusive possession. For the realization of this desire force and intimidation are employed. The defects of such a form of government are manifestly these: riches take the place of knowledge; the state is divided against itself, the rich on the one side, the poor on the other; war cannot be carried on because the rich rulers are more afraid of the poor subjects than of the enemy; there is no longer systematic division of pursuits; there is in the state a large floating element that has no interest in it; in short, oligarchy is a government of the most violent extremes. The oligarchical individual is of the same pattern: avaricious, selfish, arbitrarily coercing his better impulses and bending all his energies to the hoarding of wealth. Instead of rationalizing and ennobling his passions he keeps them in slavish subjection to his one desire, and they are ready to turn against him at the earliest opportunity. Then follow "democracy and the democratical man". The rich rule arbitrarily and exasperate the poor; war comes, from within or from without, and then the rich must fight against or else along with the poor, and there is a general redistribution of power and privileges. Then follow false freedom, irreconcilable varieties of opinion, a throwing-off of responsibility to the state, entire abandonment of principle,—an altogether "charming form of government, full of variety and diversity, and dispensing equality to equals and unequals alike". As for the democratical individual, he grows out of the oligarchical in the most natural manner possible. He just gets a taste of the honey of dissipation and

the free gratification of desire, and away go the old, miserly money-getting habits; the passions grow fierce and numerous, and "insolence and anarchy and waste and impudence", under the lead of vain conceit, come trooping into his soul in "bright array", called by the sweet names of "breeding", "liberty", "magnificence", "courage"! If he attempts to reform, he assumes one virtue, then another and another, and finally "shakes his head and says they are all alike and that one is as honorable as another". He is a rare being, full of "liberty, equality and fraternity", an epitome of all mankind, is emulated by all, men and women alike,—but he knows nothing about order and law. "And now comes the most beautiful of all, man and state alike, tyranny and the tyrant." Tyranny arises from democracy by excess of liberty. In the anarchy that follows when "all things are just ready to burst with liberty" the people "always have some champion whom they nurse into greatness" and make "protector", and he, with the mob at his back, accuses, condemns, and banishes or kills whomsoever he pleases. If he himself is driven out he gets back again, for he is the "people's friend"; then he is more of a "wolf" than ever. Happy man! He flatters and is flattered, hates and is hated, suspects and is suspected, plots and is plotted against, and the state over which he tyrannizes is in a "blessed" condition. The "tyrannical man" is like unto him. Giving his appetites perfect freedom, he is obliged to deceive, to coerce, and to perform deeds of violence in order to maintain himself and his rabble. He has in him the essence of the highwayman, the robber of temples, the man-stealer, and is just the sort of fellow that the rabble in the state choose for their leader when anarchy comes. No man is meaner and more unhappy than he, more of a slave, more of a coward,—except the tyrant in *public* station. Unquestionably, the "tyrannical man" and the tyrannical state are the worst—the most unjust and the most miserable—of all.

And this is the upshot of Plato's extremely acute and vigorous analysis of the false forms of state together with the individuals corresponding to them. Justice and happiness, whether in the individual or the state, are inseparable. "Need we hire a herald or shall I proclaim the result—that the best and justest man is also the happiest, and that this is he who is the most royal master of himself; and that the worst and most unjust man is also the most miserable, and that this is he who is the greatest tyrant of himself and of his state?"²

This completes the account of the state. With Plato, however, justice is an affair of the soul, of the Idea; and ethics is somewhat more than politics. After all that one reads or hears about the complete subordination of the individual to the state in Plato's *Republic*, the student of the Platonic theory of the soul and the Idea sees that Plato's theory of conduct is metaphysical and religious rather than ethical, even in the best of the commonly accepted meanings of the term *ethical*. The all-absorbing thought with Plato was that of the eternal life, the life of the Idea or God; he was not at all anxious to construct a state that

¹ Republic, 545.

² Republic, IX., 580.

would be practical whether its members were philosophers or swine, and he provided, even in his ideal state, for a class of persons, the most important in the state, who were in reality above the state, namely, the philosophers who having passed their fiftieth year had served their time in the state and were wholly devoted to contemplation. To Plato justice meant, not simply the proper performance of a set of duties incident to membership in a mechanically organized community, but the perception and enjoyment of absolute truth and beauty: to be just is to be like God, to be a member not simply of a kingdom of this world but of an everlasting kingdom. The just man is a child not merely of the state but of the gods. In all this is to be found further proof of the union of justice with happiness: for pleasure in that which, as the pleasure of the just must be, is essential and permanent is itself essential and permanent, and the "gods have a care of any one whose desire is to become just and to be like God, as far as man can attain his likeness, by the pursuit of virtue". The true life is therefore a blessed life; the "crown of victory" in the immortal race belongs to justice alone.³

To this account of Plato's theory of the good, we may append a word on his theory of beauty in art. And first as to beauty itself. Perhaps as accurate a statement as any that can be given of Plato's notion of beauty is this: beauty is the symmetry pervading that mixture of mind and pleasure which (as has already been said) constitutes the good. It cannot, in Plato's opinion, be separated from the true and the good; and the business of true art, therefore, is to reproduce, or imitate reality or the ideal truth and goodness that are manifested in phenomena. Plato cares nothing for "art for art's sake": he cares only for the Idea, a faithful imitation or embodiment of that is respectable, but an imitation of an imitation of it is abominable. The good man imitates the Idea of goodness, and is so far beautiful; but the tragic poet, who imitates bad men perfectly, it may be, and good men only imperfectly, is a monster "thrice removed from the king and from truth".⁴ "We must remain firm in our conviction that hymns to the gods and praises of famous men are the only poetry which ought to be admitted into our state".⁵ Homer and all his descendants must therefore be thoroughly revised or else must be driven out. As for the rhetoricians and orators, let them learn the nature of the soul and speak the truth accordingly.⁶ The Idea, whether in men's minds or in the universe, is sufficient unto itself.

B. C. BURT.

AN impostor named Green, who pretended to skill in spirit photography, was recently exposed through the keen investigations of a Philadelphia *Press* reporter.

Science, the able exponent of that which its name indicates, has moved from Boston to New York that it may have more room to grow.

³ Republic, X., 612-613.

⁴ Republic, 597.

⁵ Republic, X., 607. For details see Books II., III., and X.

⁶ Phaedrus and Gorgias.

POST-OFFICE MISSION WORK IN IOWA.

FROM THE MT. PLEASANT CENTER.

From a new correspondent in Michigan, brought to light through Miss Norris's earnest "Church and Home Column" in the North Platte *Tribune*, we give the following: "Your very kind letter and package of tracts and copy of *Christian Register* were duly received and appreciated, I assure you. I have read them all with an almost greedy interest. I had no idea of your bountiful ways and means of distributing liberal literature. I really did not know what I wanted, but from the little circular enclosed (Gannett's Leaflet) I think I can see my way pretty clearly into inexhaustible treasures of good reading from the Women's Unitarian Association of Chicago. You speak of being glad to find these isolated friends, and doubly so when they have the disposition and opportunity to scatter the seed. Perhaps you have no idea of the prejudice against a liberalist in these small outlying towns. * * * I believe my husband and myself are the only ones entertaining Unitarian ideas in the vicinity, and if we attend the orthodox churches we are sure to hear our faith misrepresented by some minister who will not investigate, so I thought we should do better to have plenty of reading, and stay at home with it on Sundays."

From an active and zealous woman in northern Iowa: "Thanks for your kindly interest. I, like many others, was held in the orthodox belief, until at last finding courage to break loose, I went like an arrow from a bent bow, and probably overshot the mark. Sober second thought has brought me back somewhat, and I often find my own thoughts repeated in the pamphlets you send, especially the most liberal ones. * * * I find Emerson, as you said, a revealer, not only of things before hidden, but also of spiritual perceptions that had been floating vaguely in my own mind, giving them form and distinctness. * * * We are nearly strangled with orthodoxy here, and I think a whiff or two of free thought would do the people good."

A young lady in western Iowa writes, on receipt of her first package: "Thank you very much for sending me just what I needed and wanted most. 'Natural Religion', by J. V. Blake, seems almost to have been written for me. It answers many questions that had been troubling me for some time." After asking that this may be sent to a friend, and asking for "The Power of the Bad", she says: "I have always wanted to belong to some church. It seems to me it would be such a help in one's daily life", etc., etc.

An earnest woman who, with her husband, learned to know and love Unitarianism over two years since, through our Post-office Mission, having recently removed to Nebraska, anxious to scatter the glad tidings that had so enlarged her own life, after expressing her gratitude for a barrel of literature for distribution, received from Mrs. Thacher, of Boston, and discussing her plans for becoming a sower of the seed, says: "I must try to get some back numbers of UNITY. It was the first reading matter that seemed to fit our minds. Perhaps it will be so with others."

From a busy woman in Colorado: "Not long since, I received a sermon, 'The Immortal Hope', Chadwick, which has been a great comfort to me. I thought it must have come from you. I have lost none of my interest in the subjects presented by Unitarians since I wrote you last. * * * I was a member of the Presbyterian church when I first wrote to you, but the creed was very galling to me. Since then I have asked and received a letter of dismissal from that church, and feel as if I were spiritually free. I send a bundle of the sermons you have sent me from time to time to my sister in Illinois, who is also a member of the Presbyterian church. Hope they will do her good. Again thanking you for 'The Immortal Hope'," etc.

An Iowa woman who, delighted to find her deepest convictions voiced by the sermons sent, has been doing missionary work among a large group of relatives, speaks of one of them thus: "She was helped so much by the tracts you sent me, especially the one 'Wrestling and blessing', by Gannett. She was not able to read much, but I could read it to her, and I know you would think that your mission was not in vain if you could know what the beautiful religion you profess has done to us. You may count me a full believer now, and I shall do all I can to help diffuse the knowledge of it. * * * My husband says he never could settle on any belief until he read your Unitarian books. He says it just suits him, and we will both do all we can to enlighten others who have only heard of the grand faith by name."

MRS. C. T. COLE.

MT. PLEASANT, IOWA.

Conferences.

THE MICHIGAN CONFERENCE AND THE ORDINATION OF MR. DANIELS.

The autumn meeting of the Michigan Unitarian Conference was held at Midland, October 27th and 28th. The opening sermon, on Tuesday evening, was preached by Rev. E. P. Gibbs, of Grand Haven. The subject was "Reverence"—the speaker urging that reverence is not dying out in our age, as is often asserted, but is taking a new and higher form. On Wednesday reports were made by Rev. Albert Walkley of his work as state missionary, and by the different ministers of the state of the condition of things in their several parishes. The most conspicuous single monument of Mr. Walkley's labors was the Midland church, which he organized in the early part of last summer. He had also done much earnest and faithful work at Sherwood, Athens, Union City, and Kalamazoo. The condition of the churches of the state generally was reported as encouraging. In one or two places there have been disasters, but from most of the societies the word was one of courage and cheer. Steps were taken to undertake the planting of one or two churches during the coming winter. The subject of the Post-office Mission was considered

at some length by the conference and a committee was appointed to put it in more systematic and effective operation in the state.

The officers of the conference chosen for the coming year were: President, Rev. T. B. Forbush, of Detroit; Vice-President, Wm. Patrick, of Midland; Secretary, Rev. E. P. Gibbs, of Grand Haven; Treasurer, Geo. Stickney, of Grand Haven; Missionary Board, Rowland Connor, E. P. Gibbs, L. R. Daniels, and C. R. Elliott.

On Wednesday afternoon an interesting paper on "Prison Reform" was read by Mr. Connor. A long and excellent discussion followed, which was joined in not only by most of the Unitarian ministers present, but also by the Presbyterian and Methodist ministers of the town, and others.

In the evening the new pastor of the society, Mr. Leverett R. Daniels, of the last Meadville class, was ordained. The sermon was preached by Mr. Forbush; the ordaining prayer was offered by Mr. Wales, of Big Rapids; the hand of ministerial fellowship was extended by Mr. Sunderland, the western secretary; the welcome of the Midland church was offered by Mr. Hutchinson, of the local society; Mr. Connor gave the charge to the minister and Mr. Walkley to the church. A large congregation was in attendance, and the ordination services were most earnest and impressive. At their conclusion the visitors and delegates from a distance, together with fifty or so of the Midland people, repaired to the house of Mr. Wm. Patrick, where they spent a very pleasant social hour.

The conference was somewhat smaller than usual in numbers, owing to the distance of Midland from the other churches of the state, but the spirit was excellent, and the effect in Midland, where nothing of the kind had ever been held before, could not fail to be good. The Midland church starts under excellent auspices; it has gathered in, so far, a somewhat exceptionally earnest, reliable, influential and religious class of people, and, with its earnest, devoted and popular minister, there seems to be no reason why we should not expect it to go forward to a very prosperous future.

J. T. S.

THE WISCONSIN CONFERENCE.

Notwithstanding the chilling blasts without, we found the little church at Milwaukee warm and bright within—the platform blooming like a veritable Mount Carmel with the cheery, profuse chrysanthemums, a good audience in good spirits. Mr. Wendte, full of enthusiasm and fellowship, opened the conference with a sermon on "The Three Fold Revelation: God in Nature, The Providences of Human History, The Divine Oracle in Man's Breast—Conscience." We all returned to the homes awaiting us fully convinced that we were to have a blessed time.

Friday morning came the business meeting. This is always, to the genuine Unitarian, the most important meeting of the conference, where what is being done, to be done, and should be done are earnestly considered. Reports from societies were called for alphabetically, and thus the youngest society led the

procession. Mr. Owen told us how he and his little band were flourishing away up in Arcadia, and how happy they were with their new-found relations. The basis of fellowship around which they rally for work and worship is: "We, the undersigned, being in 'sympathy with the principles and aims of the People's 'Church of Arcadia, Wisconsin, in its religious and 'moral teaching, are willing to support with our sym-'pathy and means, its religious and educational 'efforts."

Baraboo came next. Though long without a resident pastor it is in no danger of dying, too much good seed has been sown in good soil there; besides, Mr. Crooker has been tilling the vineyard fortnightly Sunday evenings for the past three years and now Mr. Waite is holding regular services Sunday evenings, occupying the Janesville pulpit in the morning. From the latter place, through an orthodox friend, we hear cheering accounts of Mr. Waite's work. From Cookville Mr. Crooker reported that everything that came to him thence bore the Unitarian stamp. It certainly did itself credit in its delegation. The delegate from Kenosha seemed full of courage. Mr. Crooker has preached there lately and has met with a hearty response. She resented the insinuation that it was "better for a church never to have loved than to have loved and lost". Madison hoped to complete its church by the first of the coming year. The society is in a flourishing condition and from the expression of the delegates there could be but one inference—very happy and contented. Milwaukee spoke for itself in its generous hospitality, in its past history and future possibility. The little band in Helena valley, which has maintained a sort of family existence for the past sixteen years, holding its meetings in the homes, the school house and groves during this time, last August determined to make an effort for a church, and now the money has been subscribed for it in the immediate neighborhood and the foundation laid. The time of its completion is largely a matter of weather. The election of officers resulted: President, W. H. Metcalf, Milwaukee; Vice-Presidents, Rev. T. G. Owen, Arcadia, and Prof. David B. Frankenburger, Madison; Secretary, Rev. J. H. Crooker, Madison; Assistant Secretary, Mrs. E. H. Powers, Baraboo; Secretary of the Post-office Mission Work, Mrs. M. S. Savage, Cooksville; Treasurer, Miss Ella A. Giles, Madison.

Then we listened to an able essay from Mr. Waite on the "Religion of the Future", which, we understand is to be published in Kenosha.

In the afternoon Mr. Sunderland exchanged time with Miss LeBaron that he might read his essay and take an earlier train to other duties. Miss LeBaron gave a paper on the Post-office Mission, which, under one name or another, has been part of the work of our Western Conference from its very beginning. But it has been the special province of the W. W. U. C. to try and put into it organic life and concerted action, to bring the various workers into intercommunication and by this interchange perfect and systematize the work, which is growing in importance and proportion as it grows in systematic perfection.

Saturday morning the conference culminated in two remarkably strong essays—one fitting into the other

as though by special purpose—Prof. Allen on Creeds as a Basis of Church Organization, followed by Mr. Forbush. At the earnest and unanimous request of the conference it was decided to ask the publication of these essays in pamphlet form for general distribution.

Feeling that a conference in Milwaukee would hardly be perfect without at least a hand-shake with the dear father and mother in the Milwaukee Israel, Mr. and Mrs. Ilsley, we ran in upon them before taking the train, and to our delight and surprise found it was the sixty-fourth anniversary of their married life. What a benediction it was!—that dear old couple, so young, so fresh, so full of the tenderness which we deem the peculiarity of youthful love, so serene, so sweet, so interested in the living, doing world. We left, feeling that indeed we had been in a holy presence.

"My true love hath my heart, and I have his,
By just exchange each for the other given:
I hold his dear, and mine he cannot miss;
There never was a bargain better driven."

S. C. LL. J.

Correspondence.

THE POST-OFFICE MISSION AND OCCASIONAL PREACHING.—We now have several ministers-at-large in the field and our settled ministers often preach here and there. Whenever a minister addresses an audience that does not have regular preaching would it not be well for him to explain briefly the object and method of the Post-Office Mission and ask for the names and addresses of all present who might wish to become correspondents? By securing a large number of these occasional hearers as regular correspondents of the mission, irregular preaching might be made much more effective. But a mere request from the pulpit will not secure these names. People are careless and people are diffident, and they will often fail to hand in their names unless the doing of it is made easy. Therefore there ought to be at least two people standing at the door of the church with paper and pencil ready to take down the names of all who may apply.

A. M. J.

NEBRASKA.—The Unitarian Society of Exeter, Nebraska, has arranged for monthly services, consisting of a lecture on the third Wednesday in each month. I have preached twice to good congregations, and the interest is increasing. Unity church of Omaha has entered upon a season of unexampled prosperity. Several new families from the East have united with us. Our congregations are much larger than last year, and our old friends are greatly encouraged. For six years I have been pastor, collector and general manager; this year we have an executive committee of ten, five ladies and five gentlemen, with a lady as president, which takes all the general work off my hands, and I have the novel experience of receiving my salary regularly every month without the previous labor of collecting it. I have so long been a kind of bushwhacker that I can hardly become accustomed to the regular work of a well ordered parish.

W. E. C.

The Home.

UNITARIAN CHILDREN AT CHURCH.

In most of the Unitarian congregations of my acquaintance the children are in a very small minority. It is not because there are fewer children than in other denominations, of an age suitable to be in the congregation, but partly because the Sunday-school is supposed, in the average parental mind, to be the children's substitute for the church assembly—which it seldom is, except in a most unsatisfactory way,—and, still more frequently, because of the widespread notion that to compel children to take part in a service which is likely to have much that is unintelligible and irksome to immature minds, is to help extinguish the little desire they might ever acquire for church-going. I think there is a great deal of overstatement with regard to the chilling effect upon budding childish reverence of compulsory (more properly, *advisory*) church attendance. Most things that are worth doing, and that have to be done, are repulsive to children. School attendance, and the pursuit of certain studies whose great value is in mental discipline, are distasteful to most boys and girls who, in later days, come to enjoy, or to take as a matter of course, the old-time offensive books and lines of thought. Habits of industry rarely come by nature. The average boy will run two hours to avoid twenty minutes' productive labor. Yet I think most men take graciously enough to their trades; indeed, we are constantly told that Americans don't know how to take a holiday.

To compel an untutored mind to look at a serious thought is to provoke it to rebellion. But as surely as the mind is fitted for sober and earnest thinking,—and such minds belong to the children of intelligent parents like those which make up our congregations,—will it learn to love the thoughts it has been habituated to contemplate; and especially those thoughts which it has come to see, after a little while, are an appeal to its noblest self, its divine quality.

Is there not much in every one of our Sunday services which the child quite as truly as the adult needs, to awaken and develop that moral and spiritual sense without whose exercise the man is a brute, and society a den of wild beasts?

Strike out the churches from our larger towns and cities and what remains to inculcate an elevated morality and to appeal to the higher reason? The sad truth is that multitudes of young American people are growing up, in the great cities especially, with only such shreds and morsels of principle and thoughtfulness as none too sober-minded fathers and mothers, with no faith worth speaking of, dole out to them; or they may pick up from their principal reading,—the passionate, more or less unscrupulous, often coarse, and seldom very intelligent *daily newspapers*. And this company our Unitarian people do much to reinforce by their unwarranted expectation that their children, if left to themselves, will some day take to church-going and to interest in religious things out of pure love.

For our children's sake, as well as for the sake of

the state and of the church, let us not leave our children to be the sport of the world's hap-hazard lessons in faith and morals. Nor let us, as some liberal people are prone to do, in their easy good nature, turn their children's spiritual guidance over to their orthodox neighbors; or rather to their orthodox neighbors' children. For it is a not infrequent experience of mine to discover that some child of a Unitarian family has been allowed to yield to the importunities of a companion to go to *its* orthodox church and Sunday-school; the vague idea of the Unitarian parent being, as one might suppose, that there is no harm in *orthodox* proselytism—provided it be through orthodox children—but much to be abhorred is the propagation of our own faith, by howsoever legitimate ways, among our own flesh and blood.

GEORGE A. THAYER.

CINCINNATI.

FIRE! FIRE!

Oh, Birdie, fly!—for the maple tree,
Where your nest is hid so cunningly,
With scarlet flames is ablaze, I see.

For Autumn, that wanton, gold-haired boy,
Roams wild, with a flaming torch for a toy,—
And he fires the trees with a reckless joy.

On the maple's mantle the bright sparks fall,
On the creeping woodbine along the wall;
On the sturdy oak-trees, stanch and tall.

Oh, Birdie, fly! to the Southland hie,
For the woods are blazing beneath our sky,
And your home is on fire,—Birdie, fly!
—*Esther B. Tiffany, in St. Nicholas for November.*

WHAT curious things habits are! You do a thing, you do it again and again—at last it is a *habit*. The habit grows; finally it is a confirmed habit—be it good or bad. If it is *good* you are a *free man* in that particular, if *bad* you are a *slave*—and oh! the time and toil, and care, and energy, required to “burst those bonds and let your oppressed spirits go free”! Beware then of *habit*, when evil, and court it when good.—*Scattered Seeds.*

THERE is no greater confession of weakness than we make when we permit ourselves to be angered or disturbed by the faults or follies of another. Force of character is measured by self-reliance and self-control. When we allow ourselves to be disturbed by the imperfections of another, do we not virtually confess that his weakness is stronger than our strength?

HE who with good gifts most is blest,
Or stands for God above the rest,
Let him so think,—“To serve the dear,
The lowlier children, I am here.”

—*Jean Ingelow.*

It costs more to neglect our duties than to accomplish them.—*A. E. Dickinson.*

UNITY.

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CHICAGO, SATURDAY, NOVEMBER 14, 1885.

THE teachers, last Monday at the noon meeting, had a good time of it over the seventh chapter of Amos. The vision of the locusts, fire and plumb-line called out a lively discussion as to whether they were the vigorous parables of an effective preacher, consciously framed by a mind alive to the need of reform, or illustrations of certain clairvoyant aptitude of the oriental mind, where the writer had faith in their objective reality, a religious confidence in their prophetic quality. Mr. Utter, the leader, Mr. Jones and others taking the former position, Mr. Blake and perhaps the majority of the large class present taking the latter view. Mr. Gannett thought the two views not incompatible. The biographical hints at the close of the chapter were dwelt upon. The fruit of the sycamore was explained as being a cheap kind of fig. Amos's defense, based on the fact that he did not belong to any school of prophets, was urged as another indication of the vitality of the work and word for which he stood. He was impelled to it by an inward conviction alone. His inspiration was an ethical one, and his power lay in his moral earnestness. Mr. Wendte called attention to the fact that these discourses of Amos were reduced to their present literary form by him at a time subsequent to his oral delivery of the same in Israel.

ST. LOUIS.—The big daily of the city has taken to church-going, and in its round called on Unitarianism last month. First it went to Mr. Learned, and learned all about the family history from the Bible times, when the Old Testament patriarchs and prophets and the New Testament apostles belonged to the family—from those times down till the story grew to be a part of New England history; and it got a pretty fair idea of what the family believed. All

this apparently from that *Unity Mission* tract by Learned, that will be found in our list on another page. Then the paper went to see Dr. Snyder, and liked his looks so well that it paints his picture, and pictures of some of the generous noblemen of the Church of the Messiah, and tells all about the St. Louis branch of the family since it moved west in the person of the good Dr. Eliot, fifty odd years ago. A St. Louis man and ex-trustee of the church to whom we showed the paper, recognized some of the pictures. But "John", we think, is rather better than he looks—there.

SHEFFIELD, ILL.—The ladies of the Unitarian church at this place celebrated the "Harvest Festival" on Sunday, Nov. 1, without a minister. The church was becomingly decorated with leaves, flowers, fruits and vegetables, and the service was read with songs and recitations by the choir and children. On the following evening a "Harvest Supper" was given, which passed off merrily and successfully, netting a clever little sum for the Sunday-school treasury. At the close of the evening a business meeting was called, and by a unanimous vote Dr. R. Fletcher Gray, of Beardstown, was invited to preach for them on alternate Sundays.

A YEAR'S PREACHING TO TWO.—A Philadelphia friend, noticing our words concerning our brother, Rev. John S. Brown, of Kansas, and his ability to preach to a hundred persons for one year if he had forty-eight dollars to pay postage with, writes us that he has provided for two of these listeners by forwarding stamps enough to carry them through. We hope others have done or are about to do likewise.

GENESEO, ILL.—The seventeenth anniversary of the settlement of Rev. M. J. Miller as minister of the Unitarian church will occur on the 15th inst. This anniversary should be kept with gladness by the Geneseo people, because so much of beauty and of enduring good came to town with the advent of Mr. and Mrs. Miller. May their joint pastorate long continue.

THE ILLINOIS WOMAN SUFFRAGE ASSOCIATION will hold its annual session in the Unitarian church at Geneseo, Nov. 11-13. An address of welcome will be given by Rev. M. J. Miller. Rev. Miss Kollock, of Englewood; Mrs. Harbert, of Evanston; Mrs. Effinger, of Bloomington, and others are expected to take part in the exercises of the convention.

THE October meeting of the Chicago Women's Unitarian Association was held in the parlors of the Church of the Messiah with the ladies of All Souls church as hostesses. There were present over a hundred ladies. Papers were read by Mrs. Remick and Mrs. Heyward upon "Compulsory Education", followed by a discussion. While the obstacles were noted, the most serious one being poverty, they seemed lost sight of by the benefits to be derived from such a law. It was urged that intellectual training alone will not solve the question, and great stress was placed upon the necessity of industrial and manual training. It

is not so much the majority in our alms-houses and states prisons that cannot read and write, as the majority who are incapable of self-support, that is overwhelming. Education, rather than reformation, should be the object, and, for that reason, it should be commenced, if possible, in the kindergarten, at the age of three to six, followed by a course of industrial and manual training. It will do more for their moral welfare than mere intellectual training. The present laws of the trades unions are such that only a limited number have the opportunity of learning a trade. This should be remedied by the state, whose duty it is to care for the children. It is cheaper to educate a hundred children than to reform one man. The duty of the state to teach children to be self-supporting is more essential than our high schools.

MRS. C. G. THOMAS, Sec'y.

THE eyes and hearts of the Meadville theological students were recently gladdened by the presence of Mrs. Mary A. Livermore at the weekly conference meeting. Her words of wisdom received a most cordial welcome.

UNITY CHURCH INDUSTRIAL SCHOOL.

Nearly ten years ago a few women of Unity church, Chicago, were inspired with a mighty desire to reach and help the very poorest class of little girls; to do something to save them from a life which, beginning with begging about the streets, must end in vice. From this desire resulted the Industrial School which now occupies a large and commodious building erected two years ago from a legacy left for that purpose by Mr. Eli Bates of this city. Its beginnings, however, were very humble. First, one hundred dollars were guaranteed—then the most needy, which also implied the worst, neighborhood on the north side was sought for. The house selected was on Larrabee street, near the intersection of Clybourn avenue, a region pronounced by the police as one in dire need of the help proposed. There in March, 1876, "Unity Church Industrial School" was established by the ladies' aid society of that church—to be under the control of a board of directors in some way identified with Unity church.

The school opened at 9 A. M., and closed at 4 P. M. On the first day there were fifteen pupils; at the end of the first month there were fifty. As an inducement to attend the school, lunch was offered them every day, which also gave an opportunity for the teaching of good manners at the table. After lunch the children removed and washed the dishes and put the room in order. Owing to the Roman Catholic element no religious instruction could be given, but so soon as the priests had assured themselves that only moral reform was attempted they added their influence to persuade the children to join the school. Personal cleanliness was the first lesson inculcated; beyond that sewing, light house-work and the rudiments of reading and spelling were taught. Miss Walcott was engaged as matron before the first month was over. She entered into the spirit of the work with her whole heart and soul until her sudden death deprived the school of a most valuable aid. When the first one hundred

dollars was exhausted the enthusiasm of the founders had so spread that other contributions were made, and from that day the treasury has never been entirely empty. After four years of volunteer help from ladies interested in the work a regular assistant was engaged. No child who could go to the public school was allowed regularly to attend the "Industrial School", but on Saturdays and during the public school vacations such children were welcomed—the semi-annual vacations (two weeks) of the former being always given during the public school sessions. There have usually been more than one hundred names on the school roll; the average attendance during the winter months has been 35; from 70 to 80 during the public school summer vacations and on Saturdays.

The expenses have never exceeded \$1,400.00 per annum, only once reaching that sum. The motto of the school has been, "Heaven helps those who help themselves", therefore the children have earned the garments they made by merits given for good conduct.

Certain families have kindly saved their broken food, and on certain days allowed the matron to send for it. From such supplies the scholars are taught to make economical and appetizing dishes. In the shanty on Larrabee street the difficulties of teaching even the first principles of house-work would have been almost insupportable but for the love that every woman in any way connected with the school brought to her work. Even now in the new and beautifully convenient building given by Mr. Bates, the discouragements are not a few. It is so hard to make the children appreciate what the training can do for them, and to wean them from their love of lounging about the streets so long as the weather renders it possible. But the handful of girls we *know* are saved from the horrible lives of filth and vice into which they are born, makes the school worthy the help of every man and woman in Chicago. For the rest we have faith that the influence will never be wholly lost. In the present building there is every facility for training girls either for domestic service or for taking proper care of their own homes.

Last summer the Froebel Association kindly supplied a teacher every day for two months, a boon thoroughly appreciated by the little folks. It is hoped that the association will be able to resume this work. Now, as during last winter, volunteer teaching is often furnished by the young ladies of the church. Last June a day nursery was opened, where mothers who have outside work can leave their babies for 10 cents per day.

Cast off clothing, or provisions and groceries, or money are always most gratefully received, especially at this season of the year, and can nowhere be more useful.

On Saturday, Nov. 21, there will be an exhibition of the children's work from 10 A. M. to 4 P. M.; also a lunch prepared by them, to which all interested in the work are cordially invited.

LUCY F. FURNESS, Sec. U. C. I. S. Com.

WE judge ourselves by what we feel capable of doing, while others judge us by what we have already done.—*Kavanagh*.

Announcements.

The Subscription price of UNITY is \$1.50 per annum, payable in advance. Single copies 5 cents.

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To the Ministers, Congregations and Friends of the Western Unitarian Conference:

Six months of the conference year of 1885-6 have already gone, and one-half of the annual expenses or thereabouts have already accrued. To meet this, I have thus far received from churches, to apply upon the year's apportionment, the following sums:

From Church of the Messiah, Chicago	\$200.00
From First Unitarian Church, Boulder, Col.	15.00
From Second Congregational Church, Quincy, Ill.	55.00
From Unity Church, Omaha, Neb.	10.00
	<hr/> \$280.00

I have also received several sums to apply upon last year's account, as well as \$37.50 from Women's Western Conference, and \$150.00 from the Channing Club, Chicago; but the total receipts thus far from all sources are less than \$650.00.

Having said this, I need not say to those who know anything of the conference work, how urgent is the need of money immediately.

I know how easily a matter of this kind is overlooked or postponed where there is not the slightest disposition to neglect it on the part of anybody. But when I tell you that the conference owes to-day not less than \$850.00 upon the year's work so far, may I not hope that those friends in the West who have worked so long for and with the conference will come to its help at once?

C. S. UDELL,
Treasurer.

GRAND RAPIDS, Mich., Nov. 1, 1885.

CHICAGO CALENDAR,

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. Sermon at 10:45 morning by the pastor, J. V. Blake; Subject, Morals and the Intellectual Powers. Literary Club, Tuesday evening, November 17, at 8 o'clock. Exercises: Reading of the play, "Speed the Plow", by members of the club. Friday evening, November 20, at 7 o'clock, Exhibition of Paper-work by the Sunday School. Mon-

day evening, November 16, Teachers' meeting. Saturday evening, November 21, Choir meeting.

ALL SOULS CHURCH, corner Oakwood boulevard and Ellis avenue. Minister, Rev. Jenkin Lloyd Jones; residence, 200 1/2 Thirty-seventh street. Service at 10:45. The pastor, by request, will repeat on successive Sundays the following sermons: Nov. 15, "The Unitarian Mission." "22, "The Ideal and the Actual." "29, "All Souls Are Mine." Dec. 6, "The Seamless Robe." Monday evening, 8 P. M., the "Romola Section" of Unity Club will meet at 200 1/2 Thirty-seventh street. Tuesday evening, the Philosophy Section will meet in Mr. Jones's study. Subject for study, Chapter II, John Fiske's Cosmic Philosophy. Friday evening, 7:45, Teachers' Meeting at same place.

CHURCH OF THE MESSIAH, corner of Michigan avenue and Twenty-third street. Minister, Rev. David Utter; residence, 13 Twenty-second street. Service begins promptly at 10:45 A. M., Sunday-school promptly at 12:15. The Ladies' Industrial and Benevolent Society meets every Friday at 10 A. M. The Industrial School holds a Saturday morning session.—teachers needed.

UNITY CHURCH, corner Dearborn avenue and Walton place. Services at 10:45, morning, Sunday, November 15. Sermon by Rev. Charles W. Wendte. Sunday-school at 12:15. Teachers' meeting at 10:15 A. M.

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